

CHRISTIAN SECRETARY.

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"WHAT THOU SEEEST, WRITE, AND SEND UNTO THE CHURCHES."

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"Who is my Neighbor?"

Thy neighbor—it is he whom thou hast power to aid and bless; Whose aching heart, or burning brow, Thy soothing hand may press.

Thy neighbor—"tis the fainting poor, Whose eye with want is dim, Whom hunger sends from door to door— Go, thou, and succor him.

Thy neighbor—"tis that weary man, Whose years are at their brim, Bent low with sickness, cares and pain— Go, thou, and comfort him.

Thy neighbor—"tis the heart bereft Of every earthly gem; Widow and orphan, helpless left— Go, thou, and shelter them.

Where'er thou meet'st a human form Less favored than thy own, Remember, 'tis thy neighbor worm, Thy brother or thy son.

Oh! pass not, pass not heedless by, Perhaps thou canst not readem, The breaking heart from misery— Go, share thy lot with him.

Great Preachers Wanted.

BY REV. DR. HUMPHREY.

Never since the settlement of this country, were so many preachers wanted to fill the vacancies occasioned by death, and to perform missionary labor in the new settlements and other destitute parts of the land; and never, I believe, was the demand for highly gifted and popular ministers so great. By the demand, I mean not the absolute want of great preachers, in all our pulpits, but the earnest inquiry which is everywhere made for talented men to fill vacancies as they occur. This is not confined to the more important and wealthy congregations. Multitudes of small and feeble parishes are quite as anxious to find and settle pastors of popular talents. If they are not so large as congregations in the cities and populous towns, there is, they think, something peculiar in their circumstances, which requires high preaching qualifications. The feeblest they are, so much the more do they need strong men to fill their pulpits. They want the most attractive preachers they can hear of, to bring in those who attend worship nowhere, especially if they be men of property and influence; and they cannot see why they are not entitled to have as great preachers as anybody else, provided they can give them an adequate support. They would have no difficulty in settling pastors, if they had not set their standard so high, that few candidates can come up to it, and those few they cannot get.

Now a vacant parish, however retired or feeble it may be, is not to blame for wanting a good minister, and taking all proper measures to provide one of suitable qualifications. The church and congregation would be unfaithful to themselves and their children, if they were willing to sit down under any other. But the question is, What pulpits talents have they a right to demand or expect? What do their spiritual interests require for preachers of the greatest abilities? There are but few such men in any profession, compared with the whole number. In the very nature of the case there cannot be, for the term greatest, in such a connection, excludes the many. In common parlance, whatever standard you set up in any country, or section of country, the great majority of preachers fall below the highest mark. It is only the few that reach it. So that if it were ever so desirable that every congregation should have the ablest ministry, it would be impossible. The great majority must take up with ministers of ordinary talents and popularity, or have none at all; and how can ordinary parishes reasonably expect to secure for themselves the greatest preachers?

It would be a reflection upon the Great Head of the church, to suppose that he has endowed but few of his servants with talents adequate to all the duties and responsibilities of the ministry. Neither Scripture nor observation teaches, that great talents are essential to distinguished usefulness in the sacred profession. It does not appear that any of the twelve apostles, certainly not that the majority of them, were men of extraordinary mental endowments, or other ministerial qualifications. In point of fact, the great majority of Christ's ministers are, from the middling class in society. They are, for the most part, men of respectable talents, and capable in all respects of "blessing sinners in his stead to be reconciled unto God." But they are not great men; they are not men of rank, nor power, nor of extraordinary gifts. And why should not our churches and people be satisfied with preachers of such intellectual endowments as Christ bestows upon his servants? If greater abilities had been needed, would he not have

vout thanksgiving; but that they are better, pastors, or more successful preachers than their less gifted brethren, does not appear. If the great end of preaching is to save souls, then some pastors of quite moderate abilities will rank among the very best ministers. None more laborious in their Master's service, none more blest with revivals of religion than they. And why should they not turn as many sinners "from the error of their ways" as the most learned and eloquent preachers?—*N. Y. Evangelist.*

From Rev. E. R. Foster's Sermon.

Men Responsible for their Opinions.

If the faith of the Gospel is to be defended, it is to be believed, of course. The duty of receiving the doctrines of the Bible is one from which we cannot escape, and for the neglect of which we stand condemned by the righteous law of God, and must suffer the appropriate penalty. It is urged that belief is a mere intellectual exercise, dependent absolutely upon the presence of evidence; that, apart from all control of the will, it is governed entirely by the information before the mind. If this were so, ignorance should be eagerly cherished as a blessing, for it would furnish a complete excuse for error and for sin. How easy then to shun the light, to repress thought, to cultivate habits of indolence, to live on in indifference; and thus escape all responsibility.

The declaration of the Bible is, "He that believeth shall be saved, and he that believeth not shall be damned." Does God, then, so appoint the laws of mind, and so order the influences which surround us, that our belief is not a matter of choice? And then does he make our salvation dependent upon our faith? Who can harbor such thoughts of a just and holy God? All will admit that God has created within us a quenchless thirst for knowledge; that he has shed around us floods of heavenly light; that he has made his own eternal Son the messenger of his will; that he has appointed a vast and complicated system of agencies for our instruction. Can we credit all this, and still imagine that our opinions are involuntary and irresponsible?

We are commanded to contend earnestly for the faith. Why, if neither praise nor blame can justly be attached to our belief? Plainly, our belief determines our character. "As a man thinketh in his heart, so is he." And no condemnation can fall upon a person more fearful than this,—that light has come to him, and he has chosen darkness the rather.

Opinions, as was lately said by a distinguished English statesman, are mightier than armies. Ideas are the seeds of revolutions.—Just thoughts, however fugitive and feeble they seem to be, are powerful and undying.—They modify institutions. They control events. They agitate and upheave society. They prove an invincible barrier to the strongest in their designs of evil. They lend an irresistible power to the weakest in their purposes of good. They give life, and victory, and immortality to those enterprises which are conceived in the hearts of the benevolent, and are prosecuted by the hands of the devout.—Men may change. External means may fail. Organized, combined human efforts may be futile. But principles never perish. The truth of God is unchanging, and can never be defeated. Now, the principles and the opinions which a man adopts are as efficacious in his own heart as they are in the world around him. If true, they are the treasure of his soul; their worth is above rubies. If false, they are the bane of his life; their injury is incalculable. And can it be that such a good can be attained, or evil incurred, and we have no accountability in the matter? Then, indeed, are we under the iron rule of fate; urged onward to evil by blind necessity; crushed down by arbitrary and hard decrees; cut off from all the prerogatives of manhood; and mocked by boys which are deceitful; by hopes which must die.

However confidently asserted, then, it is not true that belief is independent of the will. The disposition and bias of the heart have a mighty influence over the decisions of the judgment. If we come to the examination of a question strongly prejudiced for or against certain opinions, we are very sure to believe according to our wish. And it is not difficult for one who dislikes the teachings of the Bible, to persuade himself that that revelation is imperfect, that those doctrines are untrue. But whatever his belief may be, the Bible will stand. He must be judged by it at the last great day; and, according to his reception or rejection of its truth, will be the destiny of his soul.

Preaching Christ.

The following anecdote, drawn from Moravian missionary history, contains a volume of instruction for pulpit and parlor preachers. Tschopp, a Pennsylvania, noted for his wickedness and cruelty before his conversion, gave this narrative of the manner in the change which made him a preacher of righteousness:—

"Brethren, I have been a heathen, and have grown old among them. Once a preacher came, and began to explain to us that there is a God. We answered, 'Do you think us so ignorant as not to know that? Go back.'—Then another came and said, 'You must not get drunk, nor steal, nor lie.' We answered, 'Fool, do you think we don't know this? Go teach the people who sent you to leave off these things: for who steal, lie or are more drunken than the whites?' After some time Rauchen came into my hut, sat down, and said, 'I come to you in the name of the Lord of heaven and earth. He sends to let you know that he will make you happy and deliver you from your present misery. For this end, he became a man; gave his life a ransom, and shed his blood for sinners.' When he had finished his discourse, he lay down, fatigued with his journey, and fell into a sound sleep. I thought, What kind of a man is this? There he lies and sleeps: I might kill him, and throw him into the woods, and who would

know it? But this gives him no concern. I could not forget his words. Even when asleep I dreamed of the blood of Christ shed for us. It was good news. I interpreted it to the other Indians. Thus, through the grace of God, an awakening commenced among us. Brethren, preach Christ our Saviour, and his sufferings and death, if you wish your words to gain entrance among the heathen"—or anywhere else, we will add.

Sentence of Death against Jesus.

The following is a copy of the most memorable judicial sentence which has ever been pronounced in the annals of the world, namely, that of death against the Saviour; with the remarks which the Journal Le Droit has collected, and the knowledge of which must be interesting in the highest degree to every Christian. Until now, I am not aware that it has ever been made public in the German papers.

The sentence is word for word as follows: 'Sentence is pronounced by Pontius Pilate, Intendant of the Lower province of Galilee, that Jesus of Nazareth should suffer death by the cross.

'In the seventeenth year of the reign of the Emperor Tiberias, and on the 26th of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas and Caiaphas:

'Pontius Pilate, Intendant of the province of Lower Galilee, sitting in judgment in the presidential seat of the Governor, heard the Sentences Jesus of Nazareth to death on a cross between two robbers, and the numerous and notorious testimonies of the people prove:

'1. Jesus is a misleader.
'2. He has excited the people to sedition.
'3. He is an enemy to the laws.
'4. He falsely calls himself the Son of God.

'5. He falsely calls himself the King of Israel.

'6. He went into the temple, followed by a multitude, carrying palms in their hands.

'Orders the first centurion, Quirillius Cornelius, to bring him to the place of execution. 'Forbids all persons, rich or poor, to prevent the execution of Jesus.

'The witnesses who have signed the sentence of death against Jesus are:

'1. Daniel Robani, Pharisee;
'2. John Zorababel;
'3. Raphael Robani;
'4. Capet.

'Jesus shall be taken out of Jerusalem through the gate of Iruenai.

This sentence is engraved on a plate of brass in the Hebrew language. A similar plate has been sent to each tribe. It was discovered in the year 1820, in the city of Aquila, in the kingdom of Naples, through a search made for Roman antiquities, and remained there until it was found by the commissaries of the arts, in the French army in Italy.

Up to the time of the campaign in the south of Italy, it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then, this relic has been kept in the Chapel of Caserta. The Carthusians obtained it by their petitions, that the plate might be kept by them, which was an acknowledgment of the sacrifices which they made for the French army. The French translation was made literally by members of the commission of arts. Dench had a facsimile of the plate engraved, which was bought by Lord Howard, on the sale of his cabinet, for 2890 francs.

There seems to be no historical doubt as to the authenticity of this. The reasons of the sentence correspond exactly with those of the Gospel.

How the Wagon was Broken.

"How is it, John, that you bring the wagon home in such a broken condition?"
"I broke it in driving over a stump, sir!"
"Where?"

"Back in the woods, half a mile or so."
"But why did you run against a stump?—Could you not see to drive straight?"
"I did drive straight, sir, and that is the very reason why I drove over it. The stump was directly in the middle of the road."

"Why, then, did you not go round it?"
"Because, sir, the stump had no right in the middle of the road; and I had a right to it."
"True, John, the stump ought not to have been there. But I wonder that you were so foolish as not to consider that it was there, and that it was stronger than your wagon."

"Why, father, do you think that I am going always to yield my rights? Not I. I am determined to stand up to them, come what will!"

"But what is the use, John, of standing up for your rights, when you only get a greater wrong by so doing?"

"I shall stand up for them at all hazards?"

"Well, John, all I have to say is this: hereafter you must furnish your own wagon!"

This little dialogue between John and his father recalls to our memory many a difficulty in which we have seen men involved, because they would not consider how things are, but how they ought to be. My neighbors, for example, ought all to be kind and accommodating, (we put, of course, not our own individual case, but the case of any man,) but perhaps one of them is selfish, and of a disliking temper, and were I to attempt the work of making him over again, I should have more than my hands full. Now, though I ought not to do anything to honor him which shall involve a sacrifice on my part of Christian principle, yet I shall do well to recollect not only what he should be, but what he is. This will save me from many unpleasant collisions with him in little matters, which would be of no benefit to him and would greatly injure me. It may be, abstractedly considered, right for me to kill his geese, if I find them trespassing on my fields, if he will not keep them yoked. But I shall probably find that this business of geese-killing will not work either for his reformation, or for my comfort.

Once more. The members of a minister's church ought all to be zealous and prompt in every good work; ready, in every way, to co-operate with him and to hold up his hand.—But, supposing some are not so, but are on the contrary worldly-minded and negligent of duty, or have other uncomfortable religious habits. That he ought, in the spirit of meekness and love, to labor faithfully for their reformation, all must concede. But what if reformation should not always follow? It is not best for him to be thrown into a paroxysm of excitement, and to denounce from the pulpit in no measured terms. By so doing he will only aggravate the evil.

We were going to make an application of John's rule of procedure to political life, but we forbear; not because the application would not be perfectly fair, but because a political theory, when once well under way, never turns out for the stump. He must be left to break his wagon against it, and then get along as he can.

To all who would go through life pleasantly and usefully, we would say: Consider not only what ought to be, but what is.—*Ohio Observer.*

The Unpardonable Sin.

How am I to know that I have committed this sin, that is said to be beyond the reach of forgiveness? We are sure the right solution of this question, if well understood, would go to dissipate all that melancholy which has been felt by many a bewildered inquirer. You cannot take a review of the years that are gone, and fetch up this mysterious sin to your remembrance, one of the sins that are past.

There is not one of them beyond the reach of the great redemption of the gospel. The sin against the Holy Ghost is not some awful deed, which beams in deeper terror upon the eye of the mind, from the very obscurity by which it is encompassed. There ought to be no mystery and darkness about it. The sin against the Holy Ghost is such a daring and obstinate rebellion against the conscience, that all calls to repentance have been repelled, and all admonitions to flee to the offered Saviour have been withstood. This obstinacy of resistance has been carried to such a point in the history of the unhappy man, that his conscience has ceased from the exercise of its functions—the Holy Ghost has laid down his office of prompting—it—the tenderness of a beseeching God may be sounded in his ear, but, unaccompanied as it is by that power which makes a willing and obedient heart, it reaches not his soul and inflexible heart. Instead, therefore, of looking for that sin among those imaginary few who mourn and are in distress, under an overwhelming sense of its enormity, I look for it to those thousands, who, trenched among the follies of the world, or fully set on a mad career of profligacy, are suffering Sabbath and opportunities to pass over them—are holding up the iron front of insensibility against all that is appalling in the judgments of God—

are clinging to this perishable scene, under the most treacherous experiences of its vanity, and drinking every year deeper and deeper into the spirit of the world, until the moral disease rises to its height, and all the engines of conversion, unaided as they are from on high, fall powerless as infancy upon them, and every soul amongst them, sunk in torpor immovable, will never be made to know the power and the life of a spiritual resurrection.

A Venerable Bible.

The Providence Journal relates the following curious history of a rare old Bible:

In 1713, Thomas Hollis, the founder of the professorship bearing his name in Harvard College, presented a folio Bible to the Congregational Society in Holliston, Mass., upon the inside cover of which it is written, in his own hand writing, the following inscription:—The gift of Thomas Hollis, Merchant, of London, to the meeting house in Holliston, where Mr. James Stone is pastor, and his successors." For more than one hundred years this Bible was used in the meeting-house for which it was purchased. About twenty years ago it was transferred to the almshouse of Holliston, for the use of its inmates. Last summer a distant relative of the donor, Thomas Hollis, druggist, of Boston, obtained it in exchange for a new and handsome Bible. This venerable folio was printed in London, 1679, and gives evidence of being abundantly used. In spelling and punctuation it differs but little from editions of the present day, and presents a happy illustration of the very great service rendered by King James's version in fixing and preserving the purity of the English language.—Could this volume speak, what thrilling stories, local and general, could it not tell, of Indian depredations, the French War and the struggle for American Independence!

Marks of the Lord Jesus.

GAL. VI. 17: "I bear in my body the marks of the Lord Jesus."

A slave once carried a message, written in punctures on the skin of his head, which had been previously shaved to receive the writing. When his hair was grown, so as to hide the letter, he went unsuspected, and the person to whom the letter was sent, having shaved the letter-carrier's head, read the message. The slave in old times often carried in his body the marks of his master, just as the sailor, in our own times, loves to have printed on his arm the initials of his name and ship, the figure of his crucified Redeemer, or the anchor and cable. St. Paul carried in his body the marks of the Master to whom he belonged. The words made by the Roman floggers' rods, with which he was "thrice beaten"—the red lines of those two hundred stripes which had been laid on him in the Jewish synagogues—the scars left by the stones which had bruised and beaten him down, and "left him for dead"—these marks of the Lord Jesus he carried with him, the proofs as to "whose he was, and whom he served."—*Prot. Churchman.*

De Wette's Last Convictions.

Dr. de Wette died a short time ago, at an advanced age, at Basel, at which University he had, for a long series of years, been a distinguished and influential Professor. During that time, as is well known, de Wette claimed, by his important contributions to theological literature, to be the most learned representative of the school of the middle Rationalists. There is good ground, however, for believing that his sentiments, towards the close of his life, underwent a rapid and considerable modification, and acknowledged a more simple and spiritual perception of the leading truths of the Gospel. The following passage is, therefore, an interesting and remarkable fact in de Wette's personal history, and in the history of that school of theological opinion which he so long represented. It has already attracted much attention in Germany itself. It is from the preface to his "Short Exposition of the Revelation of John," dated Basel, 20th June, 1848. He closes his preface with these most weighty words:—

"The worst feature of the case with us is, that, even in the camp of those who are Christians, or at least, are nominally such, the greatest division prevails; one party holding by their individual views of the Bible and the Confessions with literal pertinacity; another, with less positive views, and, in the main, content with vague and empty convictions;—while a third, who have embraced the Gospel in free and intelligent faith, are not sufficient-

ly strong to be able effectually to mediate between the other two. In my engagement with the study of the Apocalypse, I had not learned of foretell events, and the prophetic eye of John has not descended to our times; I cannot, therefore, know what the destiny in the future for our dear Protestant church may be. One thing I know, that in no other name is there salvation than in the name of Jesus Christ, the crucified, and that for humanity there is no higher truth than the by Him re-established kingdom of God.—a truth and a reality never yet rightly acknowledged and carried out into life amongst us, even by those who, otherwise, with justice, are held as the most zealous and warmest of Christians.—Were Christ in deed and in truth our Life, how could such a falling away from Him be possible? Those in whom he lived would, in their whole lives, in word, in living, in action, so powerfully testify for Him, that Unbelief would be compelled to be dumb! That there are individual Christians amongst us who have the spirit of Christ, I will be the last to deny. But there is wanting a Christian life as a whole—a church represented in society in great significant features, claiming respect, and giving assurance of protection and care; and the reason of this is, that, since the reformation, our theology has moved too exclusively in the region of speculative knowledge, dealing with the understanding, or, at best, confined to the domain of the devotional feelings in the individual, without going forth into the practical, and influencing the whole of life.

"Christianity among us must become life—must become action. But how long will it be ere we find our way out of the unfruitful, narrow circle of the abstract understanding and the sentimental feelings? More than seven, and twice seven, strokes must be laid upon us before we learn this great lesson, where alone true salvation is to be sought."

DR. W. M. S. DE WETTE.

Such are the last convictions, and among the last words, indeed, of this learned and distinguished theologian. He died soon after committing them to the press; and, with this testimony, closed a long life of unvaried, and, in many respects, not unimportant labors in the province of Scripture translation and criticism.—*London Patriot.*

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FAITH, in its reproductive power and progress of growth, may be compared to the great Oriental banyan tree. It springs up in God, rooted in God's Word, and soon there are the great waving branches of experience. Then from these very branches the runners go down again into God's Word, and thence spring up again, new products of faith, and new trees of experience, till one and the same tree becomes in itself a grove, with pillared shades and echoing walks between. So experience first grows out of faith, and then a greater faith grows out of experience, the Word of God being all the while the region of its roots; and again a still vaster, richer experience grows out of that faith, till every branch becomes not only a product, but a parent stock set in the same Word, and all expanding into a various, magnificent and enlarging forest.—*Windings of the River of the Water of Life.*

ALL THE UNIVERSE IN MOTION.—If, for a moment, we imagine the acuteness of our senses preternaturally heightened to the extreme limits of telescopic vision, and bring together events separated by wide intervals of time, the apparent repose which reigns in space will suddenly vanish, countless stars will be seen moving in groups in various directions; noble wandering, condensing, are dissolving, like comical clouds; the Milky Way breaking up in parts, and its veil rent asunder. In every point of the celestial vault, we should recognize the dominion of progressive movement, as on the surface of the earth, where vegetation is constantly putting forth its leaves and buds, and unfolding its blossoms. The celebrated Spanish botanist, Cavanilles, first conceived the possibility of "seeing grass grow," by placing the horizontal micrometer wire of a telescope, with a high magnifying power, at one time on the point of a bamboo-shoot, and at another on the rapidly unfolding flowering stem of an American aloe; precisely as the astronomer places the cross wires on a culminating star. Throughout the whole life of physical nature—in the organic as in the sidereal world—existence, preservation, production, and development, are alike associated with motion as their essential condition.—*Humboldt's "Cosmos."*

PORK EATING.—The Jews, Turks, Arabians, and all they who observe the precept of avoiding blood and swine's flesh, as a infinitely more free from disease than the Christians; more especially do they escape those obnoxious of the medical art, *Scrophula*, gout, consumption and madness. The Turks eat great quantities of honey and pastry, and much sugar; they also eat largely and are indolent, yet do not suffer from dyspepsia, as the Christians do. The swine-fed natives of Christendom suffer greater devastations from a painful tubercular disease of the bowels [*dysentery*] than from any other cause. Under my own observation, and in my own experience, those persons who abstain from swine's flesh and blood, are infinitely more healthy and free from humors, glandular diseases, dyspepsia and consumption; while in those districts, and among those classes of men where the pig makes the chief article of diet, tubercle in all its forms of eruptions, sore legs, bad eyes and abscesses, most prevail. It is a remarkable coincidence, that Prince Edward's Island has a climate exactly similar to Great Britain, yet the inhabitants are not consumptive, neither is the pig there cultivated.—*Perry on Diet.*

PREACHING.—The Edinburgh Witness says: "Sinewy, sanctified thought, and discussion which lays open the true and solid grounds of religious doctrine—in which is the hiding of power, combined with the concise searching power of holy fervency, will fill a school house or log cabin anywhere.—Empty noise and superficial rhetoric will send men to digging and prairie shooting."

THE POPE'S TROUBLES.—Pius IX. has issued an encyclical letter to the faithful. In it, he complains bitterly of the progress of Christian truth. He "cannot refrain from tears" at seeing some Italians so perverse and abandoned, as not to shrink from diffusing "the depraved doctrines of wicked men." He charges those abandoned Italians with having formed a design to draw over the people to the opinions of Protestants. He thinks the first principle of the Protestants—that of free interpretation of the Holy Scriptures by the private judgment of each individual, helps on the "wicked cause." He is alarmed at "the depraved use of the new art of book-making," by which Bibles are scattered broadcast over the land. "Yet more," says his Holiness, "using the resources of Bible Societies, that have been for a time past condemned by the Holy See, they are not ashamed to circulate translated Bibles, without having taken care to conform to the rules of the church, in the vulgar tongue, profanely altered and perverted in a bad sense, with unheard of impudence, and under a false pretext of religion, and to recommend the reading of them to the faithful people."

EAST DIVORCES.—The new Divorce Bill passed the House of Representatives of Massachusetts on Monday. It provides that if any married person shall join any religious community who do not believe in the sanctity of the marriage relation, and shall continue so to live for three consecutive years, the person so deserting shall be deemed divorced from the marriage contract. The provision is said to have reference more especially to the community of Shakers.

Upon this the editor of the Albany Evening Journal remarks, that the Legislatures of some of our sister States have only to move a few steps farther to render the marriage contract a farce. Not a few of them have gone so far already, that it is about as easy to get rid of a wife, as it is to throw off an old coat. It would save a great deal of trouble to gentlemen law-makers, who appear so anxious to multiply cases of divorce, if they would at once enact a law tolerating unrestricted polygamy. That is the end to which we are hastening.

HOW TO PRAY AT THE MONTHLY CONCERT.—Nowhere is the monthly concert of prayer for the conversion of the world, more highly appreciated, and nowhere is it attended with more deep and heartfelt interest, than on missionary ground. In Aintab at the monthly concert in August last, several women were like children, while one of the native brethren was pleading with God for the conversion of the world. Oh, what a blessed day will that be, when all in our churches at home, shall in like manner, go to the throne of grace, and with strong crying and tears, beseech God to have mercy upon a world lying in the power of the wicked one!

MORAL CHARACTER.—There is nothing which adds so much to the beauty and power of man as a good moral character. It is his wealth—his life. It dignifies him in every condition, and glorifies him in every period of life. Such a character is more to be desired than anything on earth. It makes a man free and independent. No servile tool, no crouching sycophant, no treacherous honor-seeker ever bore such a character. The pure joys of truth and righteousness never spring in such a person. If young men but knew how much a good character would dignify and exalt them—how glorious it would make their prospects, even in this life; never should we find them yielding to the groveling and base born purposes of human nature.

THE DIVINE ATTRIBUTES.—God's mercy, says Watson, is so sweet that it makes all his other attributes sweet. Holiness without mercy, and justice without mercy, were dreadful. Though the children of God are under some affliction, yet the sun of mercy is never quite out of sight. God's justice reaches to the clouds; God's mercy is like Aaron's oil, which rested not on his head, but ran down to the skirts of his garment. So the golden oil of mercy doth not rest upon the head of a good parent, but is poured on the head of his children, and so runs down "to the third and fourth generations."

Bridgeport, Jan. 15, 1847.
is to certify that I was afflicted for about weeks with the most dangerous kind of cough putting of blood, which confined me some part of time at home, and found no relief till I used Dr. Blakeman's Cough Drops. In a day I entirely recovered, and have had no return of it since, and I would recommend it in preference to anything used for that dangerous complaint leading to consumption.

SAMUEL F. SHEPARD.
This medicine is a most valuable remedy for children having the Whooping Cough, Croup, or For Kidney complaints it has a most happy effect.
This medicine cures those that have been afflicted years. The article is perfectly harmless from any deleterious substances.
is used in cases of Measles with astonishing effect.

above medicine may be obtained in this city K. SOUTHMAYD. In Wethersfield of WM. OMSOCK.

RICHARDSON'S
Premium Daguerrian Gallery.
RE-OPENED.

After an absence of two years, L. D. Richardson has the pleasure of announcing to his friends that he has returned and re-opened his Daguerrian Gallery, at the old stand, in James' Building.

16 Main, corner of Pratt Street.
HARTFORD, CT.
1846 and 7 he received from the Hartford Agricultural Society a Silver Medal and some, for the best specimen of the art, and he prepared to execute Daguerotypes, of all equal to his Premium Pictures.

L. D. RICHARDSON.
Hartford, Oct. 3.

The Psalmist
every style of binding by the hundred, dozen single, for sale at the lowest cash prices by BROCKETT, FULLER & CO., 219 Main street.

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The subscriber will supply Merchants on the most favorable terms, with Ledgers, Journals, Books, Invoice Books, &c., manufactured in our styles, and in the best manner.
WILLIAM JAS. HAMERSLEY,
No. 180 Main Street.

Jan. 2.

HARTFORD FIRE INSURANCE COMPANY.
Incorporated, 1810. Charter perpetual.—Capital \$100,000, with power of increasing it to \$250,000. This long established and well known Institution, has transacted a most extensive insurance business for more than thirty-seven years, through the United States and the British North American provinces. It has aimed to secure public confidence, by an honorable and faithful fulfillment of contracts; and owners of property are assured at all fair claims for losses under its policies will be immediately adjusted and promptly paid. Public buildings, manufactories, mills, machinery, dwellings, houses, stores, merchandise, household furniture, vessels on the stocks or while in port, &c., will be insured at rates as low as the risk will permit. The following gentlemen constitute the Board of Directors:—

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Applications for insurance may be made directly to the office of the Company at Hartford, or to its Agents in the principal towns and cities of the United States.

April, 1849.

ETNA INSURANCE COMPANY,
INCORPORATED IN 1810, for the purpose of insuring against loss and damage by fire only.—Capital \$250,000, secured and vested in the best and most profitable manner—offer to take risks on terms as favorable as other offices. The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.—The Office of the company is kept in their new building, next west of Treat's Exchange Coffee house, State street, where constant attendance is given for the accommodation of the public.

The Directors of the company are:—
Thomas K. Brace, Samuel Thayer,
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CHRISTIAN SECRETARY.

HARTFORD, FRIDAY, MARCH 8, 1850.

To the Readers of the Secretary.

With the present number we commence a new volume of the *Secretary*—the twenty-ninth of the old, the thirteenth the new series. It may not be known to all our readers that this paper was sold out some thirteen years ago to a publisher in New York, and for a short period subscribers were supplied with a paper from that city. But the plan did not give satisfaction. The importance of a local paper was felt by its absence, and in the course of eight or nine months the *Secretary* was reestablished; and "Vol. 1, No. 1" was placed under its head. This accounts for the "New Series" which appears on the right hand side of the line indicating the date.

It will be seen that we have made some improvements on the outside of the paper, by substituting a plain head for the old one, and by setting the body of the paper in new type, &c. A plain dress becomes a religious paper best. Most heartily do we abominate anything *finical* in the columns of such a paper. Plainness and neatness throughout is the only appropriate dress.

For ten years past, the editorial department has been under the direction of the senior publisher. His talents, such as they are, have been faithfully and heartily devoted to the interests of the Baptist denomination, in the full belief that theirs is the cause of truth as it is revealed in the word of God. With scarcely an effort on our part to increase our circulation, we are happy to state, in the midst of all the competition that we have had to contend with, that our number of readers has increased, and that we have at this moment a large circulation as the paper ever enjoyed—much larger than it was when we commenced its publication. In regard to the future, we would simply say, that in addition to our own labors, we have secured the assistance of an able and practiced writer, who will furnish articles on all questions of importance to the religious world. Articles from his pen have occasionally appeared in our columns the past season, and hereafter they may be expected more frequently. With this additional aid, we hope to make a paper that will be second to none of our contemporaries.

With these brief remarks (for we have a peculiar aversion to the practice of talking about, or praising ourselves) we send forth the first number of the twenty-ninth volume of the *Secretary* to our readers, hoping still to deserve and meet with the same cordial support and good will that we have thus far enjoyed in our editorial career. We would just add, that the publication of the *Secretary* is not a source of profit. We have never laid up a single dollar of its receipts. Under these circumstances we feel justified in requesting our agents and friends generally, to exert themselves a little in the way of procuring new subscribers. A little effort in each church might add very materially to our subscription list; and, inasmuch as the voice of the denomination has emphatically decided that a denominational paper must be sustained in Connecticut, let it be well sustained.

The Independent and the Baptists.

"The course of Mr. Noel since he left the Establishment has been watched with intense interest by Christians of all denominations on both sides of the Atlantic. His many decision to leave the sphere of his early education, of hallowed associations, of personal influence, and of honorable preferment, for the sake of conscience and truth, won for him even a higher admiration and esteem than he had before earned for his meek, sincere, and godly life in the midst of the alignments of worldly power and ecclesiastical dignity. We have not been in different observers of that course, for we have felt that his subsequent steps would determine whether the moral effect of his leaving the Establishment should be incision or extension; and while we have not had a moment's solicitude as to the particular form of faith or worship which Mr. Noel should finally adopt, we have been pained at his decision to be immersed and his adoption of Baptist views, because he has thereby thrown away much of his influence over the great body of Christians. Let us not be misunderstood. We honor Mr. Noel's conscientiousness in the latter step no less than in the former; we have lost none of our esteem for him as a man of candor, intelligence and piety; we respect also the body of Christians with whom he is connected himself—a body already boasting the honored names of Fuller, and Foster, and Hall; we would not justify the mere sectarian prejudices of other bodies of Christians which his decision may have aroused; but the fact cannot be disguised nor changed, that in connecting himself with a body which, however noble it may have struck for religious liberty at times in self-defense, is yet essentially narrow and exclusive in its basis and in its spirit—a body that refuses to co-operate with other Christians in circulating the Bible without note or comment, but insists on forcing its comment into the very text for the unlettered heathen, and that excludes from fellowship at Christ's table even the ministers of other denominations whom it admits into its pulpits and places of instruction,—in connecting himself with such a body, and by a solemn public act disowning his early consecration to God by his sainted mother, and throwing also the very profession of Christianity which he had adorned for years, Mr. Noel has shown a way irreparably no small amount of influence, not only over his evangelical brethren remaining in the Establishment, but also over the church of Christ as a whole, and has sunk from the position of a champion of religious liberty and evangelical truth for Christians, into mere fellowship with a narrow and often bigoted sect, whose Shibboleth wards off from the table of the Lord and the communion of the saints (on earth, if not in heaven also) the great majority of Christ-believing people. True, Mr. Noel has not as yet become one of the strictest of the sect, and hence his book fails to satisfy his Baptist reviewers in this country; but his subscription to the cardinal principle of the body merges his individuality, with all its potency for good, in the corporality of the sect."

We cut the above paragraph from the *Independent* of the 14th ult., for the purpose of submitting a few remarks in connection with it. It forms a part of a notice, by one of the editors of that paper, of Mr. Noel's late work on the subject of infant baptism. We must say that it contains such an exhibition of sectarian prejudice and unfairness as we did not look for in that generally courteous and liberal journal. We regret to learn that an editor of the *Independent* entertains such views of the Baptist denomination, and we are surprised that, entertaining them, he should have judged it proper and right to give them utterance through the columns of his paper. No vaunting "Churchman" could speak of "dissenters" in a more contemptuous manner than this writer speaks of the "narrow," "exclusive" and "bigoted sect" with which Mr. Noel has connected himself. We have rarely met with an assault more unprovoked, uncandid, and unfair, than this. We know not what "private griefs" may have hurried the editor to such

an utterance, but we cannot think that he took counsel of his better feelings, or of his better judgment when he gave this article to the public. His feelings have sustained a terrible shock, and he is much out of sorts, from some cause. In the notice which he gives of the works of Dr. Peters and Mr. Conklin, on the same subject, contained in the same column with what we have quoted, he is as gentle as a cooing dove; but he pounces on poor Mr. Noel with all the fierceness of the vulture.

What is the secret of all this? Has Mr. Noel become "narrow," "exclusive" and "bigoted"? No. Does this writer misapprehend his true position? No: in the extract which we make, he states distinctly that "Mr. Noel has not as yet become one of the strictest of the sect," and he concludes his notice by recording his satisfaction that he "still retains his catholicity," and expresses the hope that his work will be extensively circulated among the poor bigoted Baptists in this country. Is it because Mr. N. did not see fit to unite with the denomination of which the *Independent* is a leading organ? Certainly not, if we may credit the magnanimous disclaimer which the writer puts in, on this very question. To be sure he has not been quite "indifferent" in relation to the matter; but then he has not felt "a moment's solicitude" on the subject of Mr. Noel's ecclesiastical connections. Has Mr. Noel done anything to sink himself in the estimation of candid men? This cannot be shown; for even this writer honors "his conscientiousness," and has lost none of the "respect" which he formerly cherished for him as a candid, intelligent, and pious man. Therefore, then, this distaste? Can it be an explosion of sectarian bitterness? This is denied, in appearance, at least, and yet we must aver that the entire article from which our extract is made, looks marvelously like the very bigotry of which it so loudly, and we think, inappositely complains. There is one source of comfort left to Mr. Noel and his friends in the matter, which may as well be stated in this place. The common herd of his maligners—Churchmen, Methodists, &c., will receive no countenance from the *Independent*. Whatever it may do in this way, will be done—to use a familiar expression—"on its own hook," and independently of any body else. The *Christian Advocate* and the *New York Evangelist* need not count upon the *Independent* as an ally, nor deem that it will sustain them in their attacks on Mr. Noel, for having become a Baptist. So far as their war on this hapless author is concerned, the *Independent* is a neutral power. It says, "We would not justify the mere sectarian prejudices of other bodies of Christians which his decision may have aroused." "Tray, Blanche, and Sweetheart," stand back—this is the exclusive game of the "Growler" of the *Independent*. We will not aver that this is the sense in which the editor intended that these words should be taken, but we can find no other meaning which would be consistent with the general tenor of the article in which they stand. If they do not mean this, they are as superfluous as the maniac's protestation that he is not mad.

What, then, we ask again, is the offence of Mr. Noel? The answer is simply this: He has been "immersed," has adopted "Baptist views," and disavowed "his early consecration to God by his sainted mother." This is the head and front of his offending. True, the *Independent* does not like to present the thing quite so baldly as this; and it consequently talks obscurely about the injury which has thereby been done to Mr. Noel's "influence over the great body of Christians," and of his having "sunk from the position of a champion of religious liberty and evangelical truth for Christians, into mere membership with a narrow and often bigoted sect,"—we do not care to quote the remainder of the article. It has been observed that the condition of royalty admits the exercise of none of the common affections of the human heart; and according to the *Independent*, "a champion of religious liberty and evangelical truth" should never acknowledge such a thing as conscience,—he enjoys, it seems, a kind of ex-officio dispensation from its troublesome dictates. What a pity that Mr. Noel had not been informed of this, in time to have prevented the disaster which has so powerfully affected the sensibilities of this editor.—Dr. Achilli was arrested by the minions of the Pope, for the alleged crime of murder, and Mr. Noel is arraigned by the *Independent* on the charge of having deserted the post of "champion" of Christendom, to which, as it has now transpired, he had been raised by its potent suffrages. The real offence of the Italian was the circulation of the Bible, and that of the Englishman was honestly interpreting and implicitly obeying its directions—simply following its plain teachings in an important point of Christian duty. How like are the misdemeanors of the two men, and how like the spirits which respectively assailed them!

If Mr. Noel had become one of "the strictest of the sect" which he has adopted—if he went so far as to exclude "from the table of the Lord, and the communion of the saints, the great majority of Christ-believing people," the mass of Baptist believers could readily understand the secret of the *Independent*'s ill feeling. It is to our "close communion" that this sort of folks generally object; and it is for this that our Pedobaptist brethren usually reproach us. But Mr. Noel has done nothing to subject himself to such a charge, and this writer admits it. But does he spare him? Not in the least. In his estimation the essential thing was the immersion of Mr. Noel. He has adopted "the cardinal principle" of the body—the immersion of believers, in the name of the Sacred Three; and it is for this that this teacher of Independency condemns him. We ask our readers to note this.—We invite the vast numbers in Pedobaptist churches, who are thoroughly convinced that believers' baptism is the only baptism recognized in the word of God, and are only restrained from becoming Baptists by their repugnance to what they have been taught to consider "close communion," to remember that the *Independent* acknowledges the very point which they already admit, to be "the cardinal principle" of the Baptist theory. It is not "close communion," but the baptism of adult believers only, which constitutes the dividing line—the impassable barrier between Congregationalists and Baptists.

There are one or two instances of unfairness in the above extract, of no flagrant a character that we cannot conclude these remarks without adverting to them. It is stated that the Shibboleth of the Baptists "wards off from the table of the Lord and the communion of the saints on earth, the great majority of Christians." The words which we have put in italics state what is alike untrue and unjust. We do not forbid "the communion of the saints." This is one thing, and "the communion of the Lord's table" is quite another. The first consists

in the fellowship and intercourse of Christian spirits, and the latter in the observance of an institution which Christ established as a memorial and representation of his death. To deny the latter, which we conceive to be the exclusive privilege of baptized believers, is by no means to deny the former.

Another injurious imputation to which we have alluded is that of circulating among the heathen a Bible, into the very text of which we have forced our comment. This is a grave charge, and, we feel bound to add, an utterly false one. "The most that we have ever claimed or desired to do in this respect is, to give the heathen a Bible faithfully translated into their own languages. This, we submit, is what the *Independent* and its friends have not yet done, and what they wilfully and persistently refuse to do.

The unmanly insinuation that the Baptists have "struck for religious liberty" only "at times," and then in "self-defense," will fail of its object. We would remind our contemporary that the only effectual blows which have ever been struck for liberty of any kind, have been struck in "self-defense." It is to be regretted that "self-defense" should have constituted so large a part of the employment of Baptists and Quakers in the early days of New England; and while they deserve all honor for the undignified manner in which they sustained the rights of their Christian manhood, we humbly submit that it is not their reproach that they were subjected to such a necessity.

But enough. We confess that we have no relish for such discussions, and that nothing could induce us to engage in them but "self-defense." We have not been the aggressors, and we trust that in repelling unjust charges and insinuations we have been guilty of no breach of that charity which the Gospel inculcates and inspires.

A Hackneyed Subject.

For a period of some five years past, nothing has been more common in religious papers than articles headed "Dr. Bushnell," "Dr. Bushnell and Christian Nurture," "More about Dr. Bushnell," &c., &c., &c., till it would seem that the subject is inexhaustible, and that Dr. Bushnell's name is to be coupled with theological controversy, if not for an infinite, at least for an indefinite period of time. But we felt encouraged the other day in opening the *Independent*, for we actually found an article there headed "Not about Dr. Bushnell." It looked encouraging; there was one writer at least, who could discuss certain controversial topics without using Dr. Bushnell's name as a text for his homily. We began to hope that the era of *Bushnellism* was passing away; but in the very next number of the same paper we met with the ominous words, "More about Dr. Bushnell," with a promise that the subject should form the basis of some remarks next week. So it appears we have not yet reached the end of the controversy; perhaps not "the beginning of the end."

It would seem that enough has been said and written about Dr. Bushnell already. The religious world needs something else to feed on beside the erroneous opinions of Dr. Bushnell. Quarterly Reviews, weekly newspapers and pamphlets have arraigned him at the bar of public opinion as the author of "fundamental errors; when in fact he has only rearranged a set of old exploded heresies, and dressed them up in a fanciful suit of his own making. It was well enough to expose these errors and to hold Dr. B. responsible for giving them the sanction of his name; but to treat him as the author of them is unfair. Dr. Bushnell was not the first discoverer nor the inventor of them, and of course cannot claim them as his own in virtue of either title. Hereafter let the errors advocated by Dr. Bushnell, in common with all other errors, be met on the *own merits*, leaving Dr. Bushnell's name entirely out of the question, and out of "the novelties which disturb our peace" will find a quiet grave.

First Baptist Church, Hartford.

MINISTRY OF ELDER ZADOC DARROW.

If the incidents of a long and laborious life spent in the service of his Master, if great and acknowledged purity of character and extensive but unobtrusive usefulness in his sacred calling, are regarded as worthy of record, then will a brief sketch of Father Darrow, "whose record is on high," be an acceptable offering to the present generation whose "goodly heritage" has been, under God, mainly secured to it by the untiring, but oft forgotten, services of such men of God as he and others were. Especially should we make some permanent record of them, since their memories, if undisturbed and unwritten, may soon fade away from the minds of their successors, or be lost—as good as lost—amidst the undistinguished mass of half-authentic, half-legendary stories, that come floating down the tide of time. A little care to rescue and transmit the facts, while yet the truth is fresh in the minds of the living, would prevent this oblivion. In the present case, we are fortunate in having the facts respecting Father Darrow.

Zadoc Darrow was born in New London, (O. S.) Dec. 25, 1728. He was the only son of Ebenezer Darrow, and his mother was a Rogers, "a lineal descendant of him that was burnt at Smithfield." That the blood of the martyr flowed in his veins has before been published to the world. The evidence on which this claim is based, is not now within our reach, but it appears to have been conclusive to the family and to the Rev. Samuel West, who took pains to collect information on the subject. He was educated in the form of the "Church of England," but seems not to have entertained serious impressions till he went, out of curiosity, to hear Elder Joshua Morse, then known as "the great New Light preacher." The thoughtful young man was pricked in the heart by the truths which he then for the first time heard, and he was subsequently led to rejoice in the hope of eternal life. Following up the preaching of Father Morse, whom it is said he went some miles to hear, he persuaded his spiritual instructor occasionally to hold meetings and gather a small church just west of the city of New London, of which "young Zadoc," as the account says, "was ordained the first Deacon." This church was constituted later than the reorganization of the First church, (Niantick), and appears to have been called into existence because the other (Niantick) body had fallen into the practice of mixed communion—a practice which they justified, at the time, on the ground that a large number of Congregationalist brethren had become *New Lights*, and deeply sympathized with the evangelical doctrines of the Baptists, but were not prepared to unite with Baptist churches. Elder Morse and Deacon Darrow thought other-

wise, deeming baptism and membership inseparable, both being the "scriptural consequent" of faith. The new church of which Deacon Darrow was an officer, secured the pastoral services of Eld. Noah Hammond, and at first promised well. A meeting house was commenced near Finger's Brook, a mile and a half out of the city; but things beginning to wear an unfavorable aspect, Mr. Hammond accepted a call from a church on Long Island, where he resided some 20 years, accounted a successful minister of Christ, planting churches and otherwise, till his death, subverting the interests of Zion. His bereaved church, near New London, upon his removal, seem to have been disheartened, and mostly, with Deacon Darrow, united with the old church, under the pastoral care of Elder Howard, the latter body having become, practically, strict communionists, though nominally differing, on that point, from Deacon Zadoc and his Hammond brethren. His accession to Elder Howard's church bears the date of about A. D. 1750. His growing public gift, the well-known "good report" of his integrity, his intimate knowledge of the Scriptures and soundness in the faith, his undaunted zeal for the doctrines of the cross and primitive order in the churches, and his fearless advocacy of the rights of Conscience, then so little understood, all seemed to lead his pastor and his brethren to regard him as their future leader. Unconscious of his qualifications, he steadily declined ordination till the failing health and resignation of Elder Howard induced him to give way to the unanimous call of the church and entreaties of his beloved pastor, whom he succeeded in office as early as A. D. 1775, possibly earlier, as we have lost the exact date. Ebenezer Rogers was chosen deacon in his stead. The number of communicants was small. There were many trials to contend with the present favored generation can but faintly appreciate. The law of the colony "That no persons within this colony shall in any wise embody themselves into church estate, without the consent of the general court and approbation of neighboring Elders;" "That no ministry or church administration shall be attended by the inhabitants of any plantation or colony, distinct or separate from, and in opposition to, that which is openly observed and dispensed by the approved (Standing Order) minister of the place," and all kindred acts of intolerance, (See Trumbull's History of Conn.) he had lived to see so far modified as to secure the Baptists of Conn. from open persecution, but securing little beyond it. He witnessed with pleasure and acknowledged the catholicity of the Rev. Messrs. Adams and Byles, successive clergymen in New London—men ahead of their times in their enlightened views of the essential rights of conscience—who did not permit their names to go down to posterity as the abettors of those petty annoyances to which his scattered brethren in less favored parishes had been, and were then exposed. From these, and other streaks of light that began to illuminate the horizon of the church of God, he foresaw the not distant rising of the Sun of full religious Liberty. He hailed with devout thanksgiving the kindling fires of Civil Freedom, which everywhere lit up the hopes of freedom.

But there was a darker shade in some parts of the picture, which at times made him and his Baptist co-laborers despond. The process of exemption from taxation to support the religion of the State was difficult and often vexatious; and there had grown up among the "steady habits" of the good people of Connecticut, an almost holy horror of Dissenters of the Roger Williams school, who were said to seek the undermining of all the staid religious institutions, founded by the early Puritans, forgetting that the Baptists were but sons taking root in the same precious stock, and as tenacious of their essential principles as any who claimed to be the only "natural branches," yet not so tenacious as to venerate the errors of their pious fathers. But prejudice at that time blinded the eyes of many good men, so that they could not clearly distinguish between opposition to intolerance and open irreligion. The Baptists of Conn., were few in numbers, their churches numbering less than 20, their aggregate membership scarcely 1000,—without meeting houses, or with but poor apologies for them, located at a most obnoxious distance from thickly populated sections of the country, as if afraid to offend the eye of the multitude. As a sect, taunted with their poverty of this world's goods and honors,—accounted by ignorant and unlearned,—they felt that they were made the common pack-horse of all the sins of all the obnoxious sects, from the days of the first Baptist, to that time. In addition to these, there were some special trials which pastor Darrow had to encounter. The exciting scenes of the Revolutionary War were nowhere in this land more strikingly exhibited than in this patriotic portion of our State, and in those scenes both pastor and people sustained a noble, self-denying part; but while the soul-stirring call of a suffering country aroused the patriotism of all good men, and resulted in that country's liberty, yet it was, undeniably, attended and followed by an alarming increase of infidelity, and the consequent laxity of morals which were felt most where the martial influence prevailed as it did in that vicinity. The treachery of Arnold, the sacking of New London, the abandonment of Fort Trumbull, and the atrocious massacre at Fort Griswold; families flying from the city to the country, and men marching to the points of danger from all directions, fanned the gentle flame of Liberty into a sublime and sweeping conflagration, which threatened not only destruction to the common enemies of the country, but also menaced the quiet firesides of our brave ancestors with a more insidious but no less dangerous foe at home—an ever-present ally of the demon of War, regardless of the sacredness of the cause for which our fathers mingled in the strife of arms. Infidelity, keenly scented on the track of War, like the jackal after the battle-field, cares not whose cause is just, or triumphs, so it can find its victims to gorge a carion-craving appetite. Against this new and formidable enemy, Father Darrow arrayed himself, conscious of the power of the Gospel to subdue the hearts of wicked men, and remove the obstacles that hedge up the way of God's saints. The gibes of the open skeptic, and the ribald songs of the free-thinker, who made pastor and flock their unobscured but of ridicule, as we are well informed by those that remembered the shameless songs and deadly-memories, but really harmless, jests of these men of "the baser sort," were only regarded in so far as they were like to injure the "precious faith" of his Master.

It was at this time all his energies were called forth to stand in the defence of the Gospel. Signally did the cause of Christ triumph in that day, that tried the fidelity of his people. The discipline of the church, which the war had affected unfavorably, was restored with Gospel strictness; the articles and covenant of the church were carefully digested and placed on record (A. D. 1786), mixed communion formally renounced, backsliders reclaimed, and scores from time to time brought in to the fold of the church, many of whom had been its most violent opposers; and this old church which, upon Elder Darrow's accession, numbered, as we learn, but 25, rose, before the close of the last century, to be, numerically, the largest Baptist church in the State.

Letter from an Assamese Convert.

The following letter, which has been kindly furnished us for publication, was written by one of the Assamese youth, now in the United States with his teacher, Mr. Bronson, to his friends in Newwong. We doubt not but it will read with interest.

HAMILTON ACADEMY, JAN. 6th, 1850.

To all the native disciples at Newwong. I, James Tripp send Christian Salutations.

Dear Brethren:

Having now heard from you, I am filled with very great joy. By the great mercy of God, I am still alive and preserved from manifold evils. If God preserves my life I shall some day see you.—Bro. Dionee and I remember you, and talk of you every evening when we retire. Do you think that we forget you?—that we can never do. O Brethren, wherever we go we are thinking how we can benefit you. In the houses of worship we rise and speak for you. In one place the people gave 150 Rs. to aid you. God has been very gracious to us in giving us strength to speak in English.—Our daily prayer is for you, that you may be faithful to Christ. In the cities and churches where we have travelled, we have spoken of you, and now Christians here are acquainted with you, and will send help to you—only do you be faithful, and we must also do our duty. O Brethren, do not forget our dear Saviour. Leave Him not; cleave to Him for He says—"Whoever is faithful unto death, shall be saved." Omit not your secret prayers.—Ever call the Saviour yours. It is not necessary for me to add on this subject. You know yourselves your duty. Yet as we are in Christ, it is useful in Christian love and joy to admonish each other. Remember that you are like sheep among wolves—and let no one lead you astray.—The people of this great Christian country feel pity for you, and will send Missionaries to help you.—Pray continually, that God may open the Christian's hearts more, and that more Missionaries may be sent. We expect to leave this country in a short time with new Missionaries. Pray always that we may be true Christians, and that as many days as we have to spend in this country, we may do all the work we can for our country.

Brothers, we are in a great temptation in this country. On every side of us are the wicked, and our temptations are greater than in Assam. We are obliged to watch continually. No one but the Lord can deliver us. Don't imagine that this is a holy country. Bad men are found in all countries, and some here are very bad.

My health is now good. We go to school daily. Mr. Weed is a very fine man, and a good teacher. He has given Monroe an English Bible and Hymn Book, which are in my hands,—I will bring them when I come. The Sabbath school here send money and support Monroe—and given him Mr. Weed's name. I once told him about Monroe, and they were pleased to hear. In this place a Society of Ladies support Ghinai, by the name of Linus Peck. A short time ago they sent to our school a box of clothing. Brothers, they not only send support, they give you their prayers. Be faithful and cleave to the Lord Jesus Christ.—Again I say, don't forget the Saviour.

O Brethren, we have heard that you are talking among yourselves, saying that we shall not be your brothers as before, but shall be *Baboo* (native gentlemen) or *Kiranis* (writers in the English Court). Do not think of us as proud—we are not so. Why do you imagine so? The Lord have mercy and help me not to do such work, but make me worthy rather, to wash your feet. We are the same now, that we were when with you. We are now foreigners in a foreign land—therefore we are obliged to leave our native customs, and conform to foreign customs. Were we to dress in our native costume here, we should immediately die of cold. Snow falls in great quantity; the water has grown thick and hard like stone. We can walk all over it, and unless we wear large stout boots, we cannot go out: yet I hope that before we see your faces, we shall abandon all these, and adopt our native dress and customs.

Brothers, don't forget us. Pray for us. Think of us as your brethren who have gone to America, and who are not dead but still live, and who some day will see you. I have but little time to write—I must go early to school.

Your affectionate brother,

JAMES TRIPP.

☞ The steamboats *Charter Oak* and *Eureka* were burnt to the water's edge on Monday last.—They were lying near each other, at the foot of 11th street, New York. The *Charter Oak*, which was undergoing repairs, took fire in the after cabin and the flames communicated with the *Eureka*.—The latter boat formerly plied between New York and Bridgeport; the *Charter Oak* was built in Hartford, and for several years formed one of the New York line of boats from this city.

DOCTORATES.—A convention of Ministers, composed of several denominations, was recently held at Syracuse, N. Y., at which the honorary title of D. D. was formally denounced as a mark of distinction, and it was resolved that the title belongs indiscriminately to all teachers of Christianity. They recommend therefore, that all ministers be called D. D's. This is an easy way to acquire the title, and just as good a one as any other for obtaining it.

NARR.—William R. Wright, an Englishman, who for two years past, has been swindling the public by representing himself as a member of Dr. Bacon's church, New Haven, and as being sadly in want of funds, but just a going to be supplied, was carried to Newburyport, Ms., on Friday week by Deputy Sheriff Hopes, of Haverhill, and safely lodged in jail.

BISHOP OF CALIFORNIA.—Archbishop Eccleston, Catholic Hierarchy of Baltimore, has notified Rev. C. P. Montgomery, D. D., O. S. D., of Zanesville, (O.) of his election as Catholic Bishop of California.

The Missionary Union.

The receipts of the Union for the month ending February, as acknowledged in the March number of the Magazine, amounted to \$6,154.87. Nearly \$700 of this is credited to churches in Fairfield county, East Lyme, Norwich, New London, Colchester, and other churches in Connecticut. The whole amount received from April 1, 1849, to Feb. 1, 1850, is \$45,006.03.

Ten months of the fiscal year had elapsed on the first of February, and only one half the sum that the wants of the missions absolutely require is all that has been raised; leaving upwards of forty thousand dollars to be raised in the months of February and March; if this is not done, the only alternative will be a debt, the amount of which will be measured by the deficiency of the contributions in February and March to make up the \$100,000.

We believe, from the best information that we have been able to obtain, it will be found at the close of the year, that the churches in Connecticut have been as liberal as in any former year. But while most of them have contributed liberally, there may be some that have done nothing. If so, we would remind all such that their aid is very much needed, and that it is needed now. No time is to be lost. Funds that may be collected within the next two weeks, and all collections already made, that have not been remitted, should be sent to William Griswold, Treasurer, Hartford, in season to be forwarded to Boston before the 31st of March.

English Divines.

The London correspondent of the *Independent* furnished the last number of that paper with sketches of several distinguished English Divines. He appears to be a candid, open hearted writer; one that speaks just as he thinks. We select from his letter the closing paragraph, in which he speaks of two well-known clergymen; one a Baptist, the other in communion with the Church of England.

"In the evening of the day that I listened to Mr. Fox, I went to hear Hon. and Rev. Mr. Noel. I found his chapel already filled, so that I did not look for the pew of the family that had invited me to sit with them. The house and pulpit were deeply hung with mourning for the late Quaker. Before entering upon prayer he waited long, till all was still and composed, and then gave free vent to simple feeling and hearty sentiment for himself and others. The clerk, just beneath the pulpit, read a verse of a hymn, mentioned the tune, repeated the verse, and then led the singing. The text was, 'Father, I will that they also, whom thou hast given me, be with me where I am.'—John 17: 24. Those, he remarked, whom God has determined to give to Christ do, in God's way and time, come to him. They share in Christ's imputed righteousness, and possess the inward purity which Christ bestows. His divisions or leading thoughts were, that when Christ's followers shall be present with him, he will supply their wants, will give them rest, glory, joy, wisdom, holiness, will destroy the works of Satan, let them share in their Master's triumphs, will lead them to love and glorify God, and cause them to be with him for ever. He urged that the faults and corruptions of Christians occasioned error; that if they were not thus defective, they would not be so troubled about doctrines termed Calvinistic and Arminian, or the question of baptism. Nor would they be divided into Episcopalians, Presbyterians, Methodists and Plymouth Brethren, which latter class condemn all the others. All this discourse of Dr. McNeill, of the Episcopal Church at Liverpool who had a somewhat different leaning, he thought these diversities and divisions were indeed weaknesses, imperfections, wrongs, but then they were not willing differences, and were conscientiously held. The two preachers must resolve it in much the same way at last, but for the time they happened to deal in diverse proportions of lights and shades. Rev. Dr. McNeill, let me now say in passing, is a man of evangelical and bold expression, of a certain sharp dignity in the pulpit, and possessed of unusual power as a speaker, dropping out his words, distinct and compact, like gold coins from the mint. But to return to Mr. Noel. His discourse had the sweet and unction of the Gospel throughout. He was himself so intent and affectionate that his countenance wore a sorrowful expression, so as to excite a painful sympathy. Perhaps past trials may have tinged it. There was a good deal of sadness in his tones and the flow of his enunciation. He used little gesticulation till toward the close when his animation much increased. He inclined to the rising slide at the end of his sentences, often immediately preceded by a falling one. He seemed to have brief notes, but never lacked easy, good language. The audience answered back by being particularly attentive and solemn. The young confided in him, and admired him, and the aged dropped their tears to his gracious words, and at the feet of his Master and theirs. I told that more than three hundred have followed him from his former place of worship to take seats in the dispenser's chapel."

Professor Mitchell's Lectures.

Professor O. M. Mitchell, of the Cincinnati Observatory, has been giving a course of lectures on Astronomy before the Young Men's Institute of this city, which have been remarkably well received. Prof. M. is not only a perfect scholar in the science of astronomy, but also a very attractive speaker. He possesses a happy facility for illustrating his ideas, and almost invariably succeeds in making himself understood by the entire audience. His lecture on Friday evening last was delivered to a full house in the Center Church, the large Conference Room, which is generally used for lectures before the Institute, being found too small to accommodate the increasing numbers that flocked to hear him. For an hour and a quarter he held his large audience in almost breathless silence, while he described the structure of the Universe, the immense powers of the telescope in penetrating into space, the distance of the fixed stars; some of which are so remote that it required a period of ten thousand years for their light, which travels at the rate of twelve million miles a minute, to reach this earth; and still beyond these the telescope could detect "island universes" in the shape of well defined nebulae. His peroration was beautiful; as he attempted to give some faint idea of the works of the Creator by showing that the Universe is without any bounds, that it is limitless, infinite—his audience sat in death-like silence, as if lost in the magnitude of the idea.

By particular request he was to give two more lectures the present week, but was prevented by ill health.

THE OBJECT.—The *Extinguisher* Whig, out the reason of the opposition of the State admission of California:

"For our part, we hope the South will quiesce too readily in the admission of California, not because opposition can make her a slave, but because her application for entrance into the Union gives our Representatives in Congress an opportunity to make a vigorous attempt to compromise the North which may trouble in future."

THE WAR WITH MEXICO REVIEWED.—LIVERMORE. American Peace Society, Boston: 1850.

A REVIEW of the causes and consequences of the Mexican War. By WILLIAM JAY. Mussey & Co., Boston, 1849.

Such are the titles, respectively, of embracing a common design, and executing great ability. The work of Mr. Jay's Prize Essay to which a committee of the Peace Society, consisting of Hon. S. G. and Rev. Drs. Jenks and B. Snow, awarded a premium of Five hundred dollars, which had offered for the best essay which should deal with the subject. After making the merit it is superfluous to say that the work is of rare ability.

Of Mr. Jay's work this is the second. Though it comes to us with the endorsement of the name of the author, when he is a sufficient guaranty of its thoroughness, and ability. The author feels undoubtedly that with great freedom and severity. We these works to our readers.

For sale by E. Hunt, No. 6 Aylmum street.

News of the Week.

PLANK ROAD.—It appears by the report of the Secretary of State, that there are several petitions filed in his office, contemplating the construction of more than 2000 miles of plank roads involving the expenditure of about \$2,000,000.

THE CLEVELAND HERALD says that the subscription of \$250,000 applied for by the Michigan Rail Road Company, for the extension from Coldwater to Coldwater, has been taken, a large portion of the citizens of Jonestown.

LARGE SALES.—It has recently been published that nearly four thousand copies of Webster's Quarto Dictionary have been sold in Boston in more than two years. Thirty millions in value of Webster's Spelling-book—about six times the death of the author, in 1833.

AMERICANS IN AUSTRIA.—A letter from dated 18th January, published in the *Gazette de France*, says:

"The difference which has arisen between Austria and Prussia, and the Cabinet of Vienna appears likely to grow to open rupture. North American having applied to the Austrian Ambassador at Dresden for a passport to go to Vienna, and the reply made that it was refused; and the reply made that it was refused from the interior of the Vienna frontier to American citizens entrance into Austria."

It is stated on the authority of the Austrian that the Austrian Government had refused to give passports to all Americans from the United States.

A NOVELTY.—Four of the iron steamships played on the transportation line between New York and New York, are being converted into vessels, by planking being attached to iron hull by means of screw bars. Though the planks, the iron was found to have worn by corrosion as to render them unsafe, but plan, adopted by Captain Loper, they are of substantial boats, and will doubtless be able for many years to come. Two of the vessels, the *Volcan* and the *Autrauche*, have been at Wilmington, one by Mr. Thatcher, and the other by Mr. Wood. The *Black Diamond* is being altered by Messrs. Simpson, and the *Volcan* is being planked has been completed, and she will be out on the railway today, for the purpose of testing the other portions of her hull. The sides has been hauled out at Mr. Vandusen Kensington, and the work is in progress. The state of these vessels, though only in a few years, shows conclusively

PART IV.

TIME.

Old Time sat on a ruin vast,
And he laughed right merrily;
He laughed at the present, he laughed at the past,
And he laughed at the piles that were to last
Till Time should cease to be.

'Ha! ha!' cried he, 'they call me old,
And they point me 'lank and gray;
But let them be told my sayings I hold
With as firm a hand and a heart as bold
As I did in my early day.

'Those ancient folks, with their stone and clay,
Built well, as these walls can show;
They've kept me at bay this many a day,
But Time, like tide, can no man stay—
On, onward I must go!

'As the ruins I crumble now, shall all
Yon splendid mansions be;
For each buttress and arch and massy wall,
And pillar and dome and spire shall fall,
When touched at length by me.

'They boast of pyramids and towers,
And they think my power to check;
But pyramids, fragile as ladies' bows,
To earth shall be hurled by heaven's powers,
To mix in the general wreck.

'A sad task 'tis to crush to dust
Full many a stately dome,
But feller and deadlier work I must
Perform, with a power and a deadly lust,
On all that on earth do roam.

'For countless thousands yet unborn
Are doomed to be my prey;
The bands of affection and love must be torn,
And the gay and the young and the weary worn,
I must sweep in their turn away!

'Yet gentler, kinder tasks are mine,
As many a heart can tell;
E'en now there are brows that sorrowing pine,
On whose starless night yet will shine,
Through Time's all-potent spell.

'O! sad is the sorrow I cannot heal,
Though there are such sorrows, I ween;
Hearts loving and less can never feel
The joy that their smiles were wont to reveal,
Ere the dark storm of grief had been seen.

'Their hours, like those of the dial show,
As the sun on its gnomon falls,
Are marked by a shadow that ever throws
A 'brighter' or 'darker' of joy and woe,
Till Death's dread summons calls!"

But the FINAL VICTORY is not here;
TIME may conquer all below,
But in a brighter sphere shall man appear,
When no hour nor day nor month nor year
Shall mark the eternal flow.

Of joys the blessed in heaven shall know
Where sorrow and grief they'll never see,
When the ill they suffered, the anguish and woe,
Shall cease; for joy on joy shall flow,
And THIS SHALL CEASE TO BE!

Religious and Moral.

From the Macedonia.

The Ripening Fruit of Missionary Effort.

At the last annual meeting of the Board, the Executive Committee were instructed "to gather during the year, all the information in their power in relation to the amount of money contributed for benevolent objects, by the converts at the different stations now occupied by the missionaries of the Union." Whatever might have been the primary object of the Board in directing the inquiry, it is certain that missionaries, in answer to the circular addressed to them, have already sent home some of the most animating and instructive facts ever received from the fields of their labor.

The service which has occupied the missionaries for the past thirty-six years, has been pre-eminently a work of preparation,—the casting up of the way through which tribes and nations might pass and possess the treasures of a pure Christianity. How solid and vast the masses of ignorance, prejudice and superstition which they have had to remove! Our pioneer missionary and his heroic wife toiled more than six years in a city of more than 40,000 people, before they could name a solitary man who had abandoned the worship of his "venerated dumb idols"; and there are other cities and districts within the field of our missions, in which earnest and strong men labored long and hard,—but died without seeing the first idolater transformed into an humble worshipper of the eternal God.—Nevertheless the work of preparation has been advancing,—and we are entering a new and more glorious era in the history of our missionary effort.

The Christianity which we have given to the nations has leavened the mission churches with the spirit which animated the churches of Macedonia,—the spirit which prompted them in their "deep poverty" to abound in "the riches of their liberality," and to grasp the opportunities placed within their reach, to spread the word of life in regions beyond.—The generous impulses of the Burmese Christians of Akyah, in erecting a house in which to worship God, and their readiness to assume the support of the assistant at Cruda, must have affected the heart of every one who read the letter of Mr. Ingham in the last number of the Macedonia. When a church is planted in a heathen land does such things as these, it proves to the world that it is rapidly acquiring the power of self-support and of wide spiritual conquest. Thousands beyond its own enclosure must feel its influence and acknowledge that its work is of God.

But these developments of progress in our missionary service are not limited to one church or mission. The fact that some forty of the Karen preachers, connected with the mission at Sandaway, unanimously agree to rely on their own native churches for support, has been hailed with profound gratitude throughout this land; and by referring to the letter of Mr. Beecher, in another column, it will be seen that in nearly all the Christian villages, among the Karens of Aracan and Bassin, chapels, commodious and durable in proportion to the numbers and ability of the converts, have been erected and schools sustained, at their own charges. These are great facts. Christian churches scattered over a heathen land, supporting their own pastors, building their own meeting-houses, and gathering strength to evangelize the millions by whom they are surrounded! What evidences of the power of Christianity and of the beneficence of missions! Where is the heart that can

withhold its fellowship from an enterprise which bears such fruit? Where is the hand that can refuse its help in filling the world with Christian homes and schools and temples, from which hundreds of millions shall pass to the ever-swelling joys of heaven?

Wisdom of God in Sleep.

To know what God is, and to realize the greatest proofs of his wisdom and power, there is no reason why we should have recourse to extraordinary events; they are sufficiently seen in the daily changes that are taking place in nature around us and even in ourselves.—The preservation of the universe is thought by many to be a greater work than the creation of it; for as it requires a constant effort of Divine power to keep it in being, and prevent it from rushing back into nothing, its continued existence may be considered as equivalent to an indefinite number of creations taking place in every instant of time, and its whole duration in the future as well as the present, as based on the sovereignty of the Divine will. That the creature do nothing in a way of self-sustenance is evident, for there are moments, as in sleep, when all the voluntary powers and perceptions, to speak in the popular sense, are buried in profound insensibility; and yet in those silent moments, we are as much preserved as when we are sensibly awake.

The coming on and passing off of sleep, when we closely consider it, is one of the most wonderful subjects with which we are acquainted. It is a proof of the wisdom of our Creator, that we go to sleep imperceptibly. Let us try only to watch the moment in which we are falling asleep, and that very attention will prevent it. We shall not go to sleep till that idea is lost. Sleep comes unbidden, and the only change in our manner of existence in which reflection has no share; and the more we endeavor to promote it, the less we succeed. Thus God has directed sleep, that it should become an agreeable necessity to man; and he has made it independent of our will and our reason. Let us pursue this meditation, and reflect on the wonderful state we are in during sleep. We live without knowing it, without feeling it. The beating of the heart, the circulation of the blood, the digestion, the separation of the juices; in a word, all the animal functions continue and operate in the same order. The activity of the soul appears for a time, in some degree, suspended, and gradually loses all sensation, all distinct ideas. The senses descend, and intermit their usual operations. The situation of the brain becomes such, that it cannot transmit to the soul the same motions as when awake. The soul sees no object, though the optic nerve is not altered; and it would see nothing, even if the eyes were not shut. The ears are open, and yet they do not hear. In a word, the state of a person asleep is wonderful in all respects. Perhaps there is but one other in the world so remarkable, and this is death. Sleep and death are so nearly alike, that it is right to observe it. Who in reality can think of sleep without recollecting death also? As imperceptibly as we now fall into the arms of sleep, shall we one day fall into the arms of death. It is true that death often gives warning of its approach several hours or days before; but the real moment in which death seizes us, happens suddenly, and when we shall seem to feel the first blow, it will be already our last. In the same manner, the ideas are confused, and we forget the objects which surround us. To the Christian the moment of death will be as agreeable as the moment of falling asleep.

But we said, God had made sleep an agreeable necessity. The question is, for what? During the day we eat and drink. During the day we digest. The chyme becomes chyle. The chyle passes into the blood. Here ends, physiologically considered, the business of the day. Nourishment is prepared, but it needs to be added to increase the substance of the living tissues of the body. This is the business of the night; and it is accomplished during sleep. The digestive organs repose, circulation becomes slow, the lungs act at fuller intervals; other organs at length go to work, the material prepared during the day is added to the frame in the very moments of our unconsciousness, and by the wonderful processes of that great workshop of the whole interior man, becomes skin, hair, nerve, nail, muscle, bone, ligament, and everything else that is needed to repair the wasted frame. Is it any wonder the man, on waking up next day, should be strengthened and refreshed?—*Chr. Intel.*

Early Baptists South.

It is pleasant to know that our brethren at the South are laboring to bring out the early history of the Baptists in their respective States. A few weeks since, we gave several interesting incidents from a Virginia paper, respecting the immigration of Baptists from South Carolina to the South-West. In the last number of the S. W. Baptist Chronicle, published at New Orleans, we find the subject continued by the Rev. I. M. Bond. He states that there is one person living, who was an eyewitness to the severe persecution which the Baptist settlers of Mississippi suffered at the hands of Roman Catholics. Her name is Elizabeth Chauncy, and she now lives in East Feliciana, La. She is the widow of Bailey Chauncy, who was the clerk, and sometimes preacher, of the Salem Baptist Church, the first that was established in Mississippi.

We have already stated some facts relating to an unordained preacher, of eccentric manners, named Hargill, whom the Papists sought to imprison. Hannan was another of these men. He was thrown into prison for the crime of preaching, where he remained for a long time. The Rev. Mr. Bond tells us that, near the time of a change of government, Hannan's wife went to the Spanish Governor, and demanded the release of her husband. "He endeavored to evade her demand by caressing her babe, and making it rich presents. The woman said to him,

"I don't want your presents; I want my husband."
He replied, "I cannot grant your request, madam."
She answered, "I will have him before to-morrow morning, or this place shall be deluged in blood; for there are men enough who have pledged themselves to release him before morning, or die in the attempt, to overcome any force you have here."

The Governor, having but a weak force at his command, released him before night.
The subsequent account is full of interest: In the period of which we are speaking, there appeared a Baptist minister at Natchez, by the name of Mulky, who is represented as a man of excellent abilities, and preached a few times. The Catholics sent an officer to his meeting, to take him before the authorities; but the congregation interfering, the officer and guard persisted, until repelled by force.—

The congregation became so incensed, that they armed themselves and went and fired on the fort. The governor, seeing himself too weak to withstand them, sent a message to them, saying, "If you will desist at once, you may go on with your meetings as you please." The people, not aware of Romish duplicity, at once withdrew. The governor sent a secret despatch, at once, to the garrison at Baton Rouge, for men and munitions of war; and, as soon as he had received them, he placed himself in a hostile position. Mulky and his friends, seeing themselves unable to maintain their position, were compelled to leave. What became of Mulky we do not know.

We have now arrived at the time that the Americans were to have possession of the Natchez county, according to treaty stipulations. The American commissioners arrived, and received from the Spanish authorities the possession of the country, and raised the "stars and stripes" on the heights of Natchez. They then immediately erected large brush arbors, and put temporary seats under it, and sent for Elder Bailey Chaney to come and preach under the American colors. Accordingly he came and preached to an immense congregation. The lion's teeth were now drawn. He might growl and grin; but could not bite. This last statement I have from the mouth of one of the hearers on the occasions.

Elder Chaney removed to Louisiana in 1778, where he was again persecuted and taken prisoner by the Catholic authorities; but was released by promising to preach no more. He intended, however, to preach again as soon as he could, by any means, evade the promise; but was prevented by death, and did not establish a church in Louisiana, which was a cherished object with him.

From the Christian Advocate and Journal.

Twenty-Six Opinions.

Or a Dialogue of the A. B. C's; being an epitome of the sentiments and practices of all men, with regard to their aiding and supporting the Gospel Ministry. By a Lover of Truth, Honesty, Justice, and Mercy.—First published in New-London in 1816.

"Many men of many minds."

How various are the opinions of men respecting the mode of supporting Gospel ministers. A thinker that preachers of the Gospel should be qualified, inducted, and supported, in a mode prescribed by the statute laws.

It is of opinion that a preacher is not entitled to any compensation for his services, unless he is poor and shiftless, and cannot live without the alms of the people.

C says it takes him as long to go to meeting and hear the preacher, as it does for the preacher to go and preach, and their obligations are therefore reciprocal.

D believes that a rich preacher is as much entitled to a reward for his labors as if he were poor.

E believes a preacher should give the whole of his time to reading, meditating, preaching, praying, and visiting, and therefore he ought to be liberally supported; not in the light of alms, but in that of a Gospel debt.

F joins with E, with this proviso, that the liberal support be averaged on all the members of the Church, according to property and privilege.

G agrees with E, provided the liberal support be raised by a free public contribution, without any knowledge or examination of what each individual does.

H chooses to tax himself, and constable his own money to his preacher without consulting any other.

I loves the preacher, and pays him blessings; but the sound of money drives all his feelings from his heart.

J, when he hears a man preach that he does not believe is sent of God, feels under no obligation to give him anything; and when he hears a preacher that gives evidence that he is in the service of the Lord, and devoted to his work, he forms the conclusion that the Lord pays the preacher well for his work as he goes along.

K likes preachers very well, but preaching rather better. He feels, therefore, best pleased when the preacher fails coming, and a gap opens for himself; for he had rather work his passage, and take his turn at the helm, than pay a pilot.

L argues like a man—that the preacher ought to receive something handsome for his services; and laments that himself is in debt, and cannot communicate anything without degrading his creditors; at the same time he takes special care to keep always in debt, for cheap favors, wild land, or some other article of an increasing nature.

M is a man of a thousand; he argues that the mode of supporting ministers is left blank in the New Testament; because no one mode could be economical in all places; but that the deed is enjoined on all who are taught by an ordinance of Heaven. If therefore a contribution is recommended, M will be foremost to the box; when a subscription is judged most advisable, his name will be the first on the list. If averaging is considered most equitable, he will add a little to his bill, lest others should fail; if no mode at all is agreed upon, still M, as an individual, will contribute by himself; for he reasons, if others are remiss, it is neither prudent nor excuse for him.—He does not give to be seen of men, but because his heart is in it, and these Gospel debts, as he calls them, he pays with as much devotion as he spreads his hands in prayer to God. The creed of his faith, which seems to be written on his heart, is, that although all the money in the world cannot purchase pardon of sin, or the smiles of a reconciled God, yet religion always has cost money, or money's worth, from Abel's lamb to the present day; and the man who will not part with a little money for the sake of Him who parted with his blood for sinners, is a wicked disciple.

N approves the faith and profession of M, but reduces nothing to practice.
O, like his make, believes nothing, does nothing, and is as near nothing as can be.
P said he thought it to be a matter of mere charity, and as charity begins at home, he was bound to provide for his own; at any rate, he thought the minister as well off as himself, and many of his brethren, and therefore considered himself under no obligation.

Q replied, that it could not be a matter of charity at all, since the laws of nature and God enjoined it, and their own call of the brother made it a matter of moral obligation. He alleged that he had subscribed liberally to a useful institution, and must be excused in that case.

S said he had assisted freely in building the meeting-house, and must have time to recover it.
T rejoined that he had been building houses and mills, and had no money left for any purpose.

U said he had a son lately married, and it had called for all he could raise.

V stated he had made several contracts, and feared he should not be able to meet them.

W arose and said he was very much astonished at the pleas urged, as if liberality to other institutions, aiding to build meeting-houses, erecting costly houses, making sumptuous marriages, or contracts to amass wealth, could exonerate from a positive duty.

X remarked he had a short crop, was poor, and, though willing, was unable to do anything.

Y stated that short crops and poverty might excuse from doing much, yet it could be no just plea for doing nothing, since it was required, according to what he hath, and not according to what he hath not.

Z said he never subscribed to any paper, and observed, I am for none of this obligation; if I get anything to spare, I will give it, and be done with it. Moreover, he thought it rather dangerous to give liberally, lest they should make their minister proud, and so hinder his usefulness.

A, rising soberly, said he had attended to what had been said on the subject, and was grieved in spirit to hear so many objections to the discharge of a reasonable and just duty; he feared that a spirit of pride and covetousness had disposed them to serve themselves of the good things of God, without returning to him one thankful offering. He wondered how Christians could expect the continuance of the blessings of life, who were more abusive of, and unthankful for them than the very heathens, who never use any of a new crop till they have offered the first fruits to the great Giver of all good.

To the brethren who are so afraid of spoiling the minister by liberality, he said, Are your sons or daughters as lovely, and their souls as precious in your sight, as your minister? If so, why do you not govern them by the same rule, and when the sons request superfluous to wear high-priced gay horses and fifty or sixty dollar saddles to ride, and the daughters lustrous dresses, with fine bonnets and feathers, and other costly equipage of dress, why do you not say, No, my lovely children, these will make you proud, and ruin you? No, your families can be and appear in all the fashionable elegance of dress, and your boards loaded with all the luxuries of life, without advertising to the evil consequence of such conduct. I would, said he, brethren were consistent.

Our preachers are like the camels of Arabia; while they are loaded with jewels and spices, they feed on shrubs and bushes; or rather like the colt that was tied where two ways met. Surely the ministers of the Gospel ought to live somewhere between the palace and the almshouse. And may God in his mercy save us from all extremes, for Christ's sake.—Amen.

Springfield, Feb. 1850.

Advertisements.

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50 new names, and 50 dollars, a copy of Harper's Pictorial Family Bible, elegantly bound at a cost of 25 dollars. For 100 new names and 100 dollars, a copy of the above Bible, and 30 dollars worth of any books ordered. Bear in mind that in addition to the above mentioned premiums, each subscriber will receive as an extra premium, a copy of the above named hymn book.

WHO, AND HOW MANY WILL GET ONE OR ALL OF THE ABOVE PREMIUMS?

Let the good work be commenced at once, in every church in the Union. We firmly believe there is not a single church in the United States that cannot secure one of the above premiums.—In order to give all a fair chance, the time will be extended to the first of April next. So that all letters containing names and money designed for premiums, must be mailed by the first of April next, 1850.

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Their facilities for obtaining Musical Works are such as to enable them to supply Choirs and Music Teachers by the Hundred or Dozen at very low prices. They keep constantly a full supply of the following popular works; viz:

Church Music. JUVENILE MUSIC.
Taylor's Sacred Minstrel. Young Minstrel.
Root and Sweetser's Col. Young Vocalist.
Mendelssohn do. School Singer.
Bay State do. Common School Song.
Carmina Sacra. Lute or Musical Instrument.
Palmyra. American S. S. Book.
Zeuner's Ancient Lyre, Young Melodist.
&c., &c. Primary School Song book, &c., &c.

Together with a full assortment of Rudimentary works on Vocal and Instrumental Music, and a choice and well selected stock of Sheet Music, to which additions are made twice every week.

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BIBLES! BIBLES!

THE subscribers have on hand a full supply of English Bibles in every style of binding, antique, velvet, silk, turkey morocco, arabesque gilt, illuminated and plain, with and without clasps; and as we import our Bibles direct with our own hands, we can sell them at as low a price as any house in this city or state.

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219 Main street.

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Merchant Tailor.

No. 1 Central Row, Hartford.
RESPECTFULLY renders thanks to those who have heretofore been his patrons, and pledges his best endeavors to merit a continuance of their favors. His stock of

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Feb. 15, 1850.

1y49

For the Christian Secretary.

The Gift, and its Recall.

The Gift was fair. In the heart's deep cell it stirred a fount of love, and its rills went gushing forth for joy, that so fair a being had its gift become. A patient watcher never tired of its loving helplessness; and when it first awakened to tiny acts of playfulness, a "strange delight thrilled the heart, which only those who thus have loved, can ever feel or know.

The Gift was fair. It seemed not long before the merry laugh of childhood rang upon the ear, and its gleeful shout went up as clear as the sound of music, when borne upon the breeze in a summer's morning; and a voice of lovely melody was heard chanting its lays in childish sweetness.

The Gift was fair. Day by day the prayer went up in pleading earnestness to Him who gave, that he would ever keep the gift as pure as when from the Giver's hand it came. The prayer was heeded, and its answer came. Yet day by day, as the unfolding bud in beauty grew, fond hearts too trustingly believed that it would yield its fragrance here on earth, and put forth its blossoms of rare and exceeding beauty.

At the first touch of the angel messenger, the sweet plant drooped tremblingly, like the summer flower, when smitten by a sudden storm. In the silence of that deep grief, which then stole into the hearts of kindred, there was heard a low, sweet murmur of the blessedness of being a child of Jesus, of the preciousness of a Saviour's love, and then in harmony sublime her words flowed on in thought far above her years, as with earnest voice she spoke of holy things, of all the bliss of Heaven, whither her spirit would soon be summoned, freed from earthly sin, made ready to join the bright and glorious band, to sing the sweet, immortal song, which angels never cease to sing.

The Gift was fair. But, mourner, thy prayer has been answered. To that world of holiness and of unending joy, where flowers never droop nor fade, nor die, thither thy sweet one has been called. She heard an inviting voice, she saw a beckoning hand of love, that safely guided her to her home of endless rest. Her path was not dark or dreary,—a light of exceeding brightness shone around her way. Thy Gift recalled, is now a treasure laid up for thee in Heaven. C. A. A.

Springfield, Feb. 1850.

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Feb. 15, 1850.

1y49

Coughs Cured.

DR. BLAKEMAN'S Pectoral Mixture should be known and used throughout the world, its happy effects are being realized daily. More than two hundred persons have recently been cured of those dangerous Coughs leading to Consumption, Griefs, perfectly harmless and of very healing qualities. It costs but little to try it, and those persons who have used it find it to be the thing recommended.

From among the numerous certificates of the efficacy of Dr. Blakeman's Pectoral Mixture, we append the following, from some of the most respectable citizens of Bridgeport:—

"The gentlemen who have given their testimony to the benefits which they have derived from the use of Dr. Blakeman's 'Pectoral Mixture,' and know them to be men of undoubted veracity, in the city. From a further knowledge of its benefits, I feel it my duty to give it to all who have been my duty or privilege to visit, and I can recommend it as a safe and excellent family medicine, for the cure of Coughs, whether chronic or otherwise."
WM. REID,
Factor of Baptist Church, Bridgeport, Ct.

Bridgeport, March 4, 1847.

"This is to certify that I was afflicted with a severe Cough, for about five weeks, and with a severe cold, and could find no relief till I tried one bottle of Dr. Blakeman's Cough Drops. By using one quarter of a bottle I found myself entirely cured."
J. H. HAND,
Bridgeport, Jan. 14th, 1849.

"This certifies that I have been afflicted, more or less for a number of years with a Cough, and have never found anything to give instant relief, till I used part of a bottle of the Pectoral Mixture, invented by H. Blakeman. I recommend it to all who are afflicted."
IRA NICHOLS,
Bridgeport, March 7, 1847.

"This certifies that I was afflicted for months with a most severe Cough, which settled on my Lungs, and gave me no relief. I tried Dr. Blakeman's Pectoral Mixture, and found it to be a most valuable remedy. I used part of a bottle of